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Thirdly, under this view the procedure of textual criticism is to find the authentic text of each of the three recensions, and then (subject to some qualifications) to adopt those readings in which any two of the three concur. It is gratifying to find that the resulting text corresponds on the whole, though with many differences in detail, to Westcott and Hort's and other modern critical texts. Whether it is better than they, and whether these theories and their application really give new and conclusive grounds for confidence in it, can be told only after the work of many years yet to come. In any case, the actual classification of the minuscule manuscripts (however the relation of the groups may have to be interpreted) may be confidently declared a permanent achievement.

The second Part of the great edition, containing the text, is sold separately, and will be needed by every critical student of the New Testament. The *Handausgabe* will also, it is hoped, be widely used. It gives the same text, with an abridged apparatus, and is sold at a very low price.

JAMES HARDY ROPES.

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THE NEW TESTAMENT PERIOD AND ITS LEADERS. How Christianity was prepared for, inaugurated, emancipated from Judaism, and became universal. FRANK T. LEE. Sherman, French, & Co. 1913. Pp. 358. \$1.35.

Dr. Lee has written a skilful popular sketch, with grace and urbanity of style, in which a brief outline of the Gospels is followed by the material of the Book of Acts distributed among studies of the life and character of the several leaders of the apostolic church. The point of view is that of a full acceptance of the New Testament narratives, such that for it the problems of the critical historians do not exist. To this is prefixed an account of Jewish life and religion in the time of Christ. The relative fulness of this section is significant of the importance which such information has gained in the last twenty years. The dark and hard picture, however, which has become conventional and for which Talmudic statements furnish convenient evidence, surely rests in large measure on lack of historical sympathy combined with undue generalization from the frankly polemic attacks found in our Gospels. Polemic and satire have their rightful place and use; but the historian may not treat them as if they preserved due proportion of emphasis. Both later Jewish literature and the documents and history of early Christianity are very

hard to understand if the amount of spiritual religion in Judaism was so small as is often represented even by the most learned and in other respects trustworthy writers.

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**THE LIFE OF JESUS IN THE LIGHT OF THE HIGHER CRITICISM.** ALFRED W. MARTIN. D. Appleton & Co. 1913. Pp. x, 280. \$1.50.

These eight lectures by the Associate Leader of the Society for Ethical Culture, New York City, are honest, well-meant, and reverent, but utterly inadequate in scholarship. That the abundant errors and ill-informed discussions often relate to matters which are of no possible consequence to the readers for whom the book is intended, will not diminish regret (even on the part of those who share many of the positions taken in the book) that the writer yielded to a request for publication from "several hundred" of the hearers who had been interested by such a glimpse into New Testament themes, and who may well have been helped by the lecturer's personal attitude.

**CHRIST THE CREATIVE IDEAL: Studies in Colossians and Ephesians.** W. L. WALKER. T. & T. Clark. 1913. Pp. vi, 236.

Mr. Walker is already well known as the author of several books in which he has sought to reconcile the doctrines of Christianity with the results of modern science. He keeps the same general object before him in the present work. The book is primarily an exposition of the theological teaching of the twin Epistles to the Colossians and Ephesians; but in the light of this exposition he seeks to present a view of Christianity which will bring it into full accord with the intellectual movement of our own time. Briefly stated, his conclusions are these: The true life of man was revealed in Christ; and the Christ who appeared as Redeemer existed eternally in the thought and purpose of God. The Incarnation is not to be regarded as a sudden interposition of God in the natural order. It was involved in the very act of creation, and was realized in due time through the evolutionary process. Throughout the world's history the divine ideal was unfolding itself more and more fully, until it found absolute expression in Christ. "The creative thought and power that formed the world became manifest in him in human form. Therefore the apostle can say truly, 'It pleased the Father that in him should all fulness dwell.'" Mr. Walker expounds from